The revolution in Chinese social life has been hastened by the introduction of many of the mechanical devices which have had so large a share in altering the West. As we have seen, the factory has made its appearance, particularly in the region of Shanghai, and industrialism has begun to have its effect. In the North iron stoves are often taking the place of the *k'ang.* The candle or crude oil lamp has been widely displaced by the kerosene lamp. The automobile, by drawing towns and villages nearer together, has begun to work some of the alterations which rapid transportation has wrought in the West, including the breaking down of the relative isolation and economic and social self-sufficiency of the village and small town and the spread of customs and ideas from the urban centers. In some places the extensive use of the bicycle has brought changes, although not so marked as those which follow in the wake of the automobile.

In view of all these factors it is not surprising that Chinese social life and institutions have been partly overturned. Some of the innovations have been mentioned. For the sake of a complete picture, however, the entire range must here be summarized.

Marked changes are in progress in the family. In some districts the large families, in which three generations or even four live together in one compound, are diminishing in number, and the small families, made up of a husband and wife and their children, are increasing. The religious functions of the family are in places disappearing—the old forms connected with it falling here and there into desuetude. In the cities the economic ties which once held the family together are often being dissolved. The authority which the family has over its members is also

weakening.

Even more radical are the innovations in the institution of marriage. Many young people are insisting upon arranging their own engagements—although probably in the large majority of instances these are still negotiated by parents. The object of modern youth in marriage, moreover, is less and less the continuation of the family line and the succession of male heirs to perpetuate the traditional honors to ancestors and is more and more their own happiness. There has entered as a controlling factor for many the romanticism so prevalent in the modern Occident, with its idea that marriage should be based upon reciprocal attraction